

Organizers

Jessica Whyte and Sonja van Wichelen

Sponsors

Philosophy@UWS & the UWS Higher Degree Research Training Scheme

Dates

11-12 December 2014

Venue

Female Orphan School, Parramatta South Campus, University of Western Sydney

International Workshop

New Spirits of Humanitarianism: Genealogies, Practices, Responses

Humanitarianism is changing. Increasingly professionalized and instrumentalized it has become a full-blown industry with its own standards of efficiency, transparency, evidence, and best practice. Replacing an earlier framework of internationalism, one which relied on the cooperation of nation-states and their commitment to international law, humanitarianism's justifications are more and more entangled in a politics of life intimately connected to wider forms of liberal governance. Today, the legitimating power of humanitarian reason lies not so much in the authority of the political subject as in a moral imperative to protect the depoliticized suffering body.

Humanitarian government affects the ways in which we conceptualize emergency, trauma, victims, and perpetrators. It gives new meaning to suffering and pain and reorders the worth of lives within liberal understandings of humanity. In conflict-ridden regions this is manifested in differential treatments of lives that need to be "saved" and the lives that are "risked"; but it is also evident in domestic border making within immigration politics and in the way in which differential regimes of inclusion and exclusion affect the everyday lives and subjectivities of asylum-seekers, refugees, and "illegal" migrants.

This workshop aims to problematize and explore genealogies, practices and responses to the new spirits of humanitarianism in late modernity. Central to the humanitarian focus on the suffering of bodies is the assumption that such suffering can be described independently of historical and contexts. In contrast to this approach, this workshop seeks to interrogate the emergence of humanitarianism and its continuing embeddedness in liberal governmental rationalities. It asks: What are the histories of humanitarian government? How does it relate to colonial and imperial contexts? If we can see it as a liberal diagnostic, what does it offer to western nations or liberal democracy? What relations exist between neoliberal forms of governmental rationality and humanitarian reason? What role do institutions play in according humanitarian aid and to what extent does this affect the morality of our modern liberal will?

Workshop Overview

Thursday 11 December 2014	
09.00-09.30	<i>Morning Tea/Coffee and Welcome</i>
09.30-11.00	Keynote Miriam Ticktin (New School for Social Research, New York, USA) <i>Humanitarianism and Beyond: the Pasts and Futures of Care</i>
11.00-11.30	<i>Break</i>
11.30-13.00	Session 1 – Humanitarianism, Capitalism, and Postcoloniality Jessica Whyte (University of Western Sydney) <i>'State Phobia': Interventionist Humanitarianism and the Post-Colonial State.</i> Melinda Cooper (University of Sydney) <i>Experimental Humanitarianism</i> Sonja van Wichelen (University of Western Sydney) & Marc de Leeuw (UNSW) <i>The Pragmatics of Law in Humanitarian Government: Managing Postcolonial Suffering</i>
13.00-14.00	<i>Lunch</i>
14.00-15.30	Keynote Ilan Kapoor (York University, Toronto, Canada) <i>The Ideology of Celebrity Humanitarianism</i>
15.30-16.00	<i>Break</i>
16.00-17.30	Session 2 – Subaltern Responses Joanne Faulkner (University of New South Wales) <i>'Suffer Little Children': Reading responses to Aboriginal disadvantage with Sade</i> Mithilesh Kumar (University of Western Sydney) <i>The Subjects of Humanitarianism in the Contemporary Age</i> Simone Bignall (University of New South Wales) <i>Excolonialism: A New Spirit for Postcolonial Humanity</i>
17.30	<i>Drinks and Dinner</i> Boilerhouse, Parramatta campus

Friday 12 December 2014

09.00-10.30	Keynote (via skype) Eyal Weizman (Goldsmiths, University of London) <i>Lethal Warning</i>
10.30-11.00	<i>Break</i>
11.00-12.30	<p>Session 3 – Securitization and Humanitarian Government</p> <p>Michael Humphrey (University of Sydney) & Estela Valverde (Macquarie) <i>Victims, targeted governance and urban securitisation: the humanitarian optics of insecurity in Latin American cities</i></p> <p>Ilia Antenucci (University of Western Sydney) <i>Humanitarianism and Securitization: claiming peace, making war</i></p> <p>Anne McNevin (Monash University) <i>Border security, religious messaging and humanitarian governance in the Indonesian context.</i></p>
12.30-13.30	<i>Lunch</i>
13.30-15.00	<p>Session 4 – Redress, Accountability, and Hope</p> <p>Magdalena Zolkos (Australian Catholic University) <i>Humanitarianism as a Restitutive Sentiment: Lost Objects and the Politics of Redress</i></p> <p>Gabrielle Simm (Macquarie and UNSW) <i>Self-regulation by/of Humanitarian organisations: from Geneva to Yangon</i></p> <p>Kiran Grewal (Australian Catholic University) <i>“Refusing to Shut Down the Political in the Name of Good Governance”: Practices of Resistance in ‘Humanitarian Times’</i></p>
15.00-15.30	<i>Break</i>
15.30-16.30	Plenary Discussion
16.30	Closing and Drinks

Abstracts

Humanitarianism and Securitization: claiming peace, making war

Ilia Antenucci (University of Western Sydney)

The word securitization indicates a global process including the privatization of security, the expansion of the private security industry, and the emergence of security as a crucial political issue. These three aspects play a primary role in the management of organized violence, notably as for wars, capitalist accumulation, and the governance of borders and migrations. Meanwhile, humanitarianism and human rights are largely recognized as a powerful ethical paradigm, which enables and legitimates not only military intervention, but, more in general, strategies of governance and hierarchization on a global scale.

This paper seeks to explore the connections between humanitarianism and securitization in the context of global wars, economic and environmental crisis. More specifically, by tracking the activities of G4S and Aegis – two leading private security companies – the following questions are addressed: what is the relationship between the two political narratives based, respectively, on a humanitarian/human rights claim and on a security claim? How do NGOs and private security agencies interact and negotiate with each other during the humanitarian and security operations? What is the role of private security companies and NGOs respectively, within the strategies of contemporary capitalist accumulation?

Excolonialism: A New Spirit for Postcolonial Humanity

Simone Bignall (University of New South Wales)

In postcolonial Australia, a humanitarian effort to better the living conditions of Indigenous peoples has long been an ambition of the settler colonial state. Here, we should note immediately that the ‘betterment’ of Indigenous peoples has its provenance in the peculiar liberal governmental rationality that springs from an infernal complicity of Imperialism and the Enlightenment. Their muddled trajectories bring lofty ideals of a common human liberty and equality into league with colonial state violence, aimed squarely at the political elimination of sovereign First Nations. That this erasure is typically eased by the cultural denial of Indigenous Peoples, as ‘peoples’, in favour of an individualised Australian citizenry is attested in Federal Government policy aiming for Indigenous progress towards a non-Indigenous standard. ‘Closing the Gap’ is the latest rendition of this long-standing policy platform: it unsubtly demarcates the worthy life of the liberal (and therefore settler) consumer-producer from non-productive lifestyles (Indigenous by implication) that are presented as socially and individually damaging and so undeserving of sanction. While there is much to criticise in this persistent colonial attitude towards Indigeneity, this paper instead expands a positive and reconstructive perspective. It describes a significant response to liberal-colonial governance, initiated recently by the Ngarrindjeri Nation in South Australia. The Ngarrindjeri strategy of contractual negotiation with the State and other settler institutions introduces a new style of inter-nation engagement predicated upon a principle of respectful listening articulated by Ngarrindjeri Elders as Kungun Ngarrindjeri Yunnan, which I name as ‘excolonial’ in its effect. In adopting this principle as a practical starting point for their political interactions, Ngarrindjeri have successfully reconstructed their political authority in the aftermath of colonisation. Agreements forged in the spirit of Kungun Ngarrindjeri Yunnan actively depart from the politics of vulnerability and salvation associated with conventional humanitarian platforms. At the same time, they retain and enhance scope for an intercultural ethics of shared purpose, but without relying

upon negotiating partners to find their common ground in a political nature cloaked in the unmarked uniform of a supposed universal humanity.

Experimental Humanitarianism

Melinda Cooper (University of Sydney)

What is now referred to as the field of “global public health” has undergone some extraordinary changes during the past decade as the influence of multilateral institutions such as the WHO has been rapidly eclipsed by the emergence of philanthropic organizations such as the Gates Foundation and a panoply of private-public partnerships dedicated to the development of new antimicrobial and antiviral drugs. This new constellation of forces has redefined the field of public health and invigorated commercial interest in the long-neglected market for infectious disease, in what marks a paradoxical return to the classic geographies of tropical medicine. In the meantime, the bitter conflicts over patent law and access to drugs that marked the turn of the 21st century have been somewhat mitigated by the arrival of mass treatment programs such as the UN’s Global Fund and the US President’s Emergency Plan for HIV/AIDS.

The Gates Foundation sees the creation of new public health markets as a solution to the pharmaceutical industry’s decade-long productivity crisis. As such, it is less interested in existing drugs (much less in existing sanitation or welfare measures) that could improve public health at low cost, than in the development of new, patentable drugs for existing or resistant infectious diseases. What this means is that a large proportion of the Gates Foundation’s global public health interventions consist of clinical trials, the mass testing of new drugs in “at risk” populations.

This paper analyzes the new public health as a form of experimental humanitarianism – an intervention that repurposes public health as an alternative model of drug development and makes access to drugs contingent on the mass participation in experimental trials. It pays particular attention to the importance of chronicity, resistance and the “at risk” population in the shaping of this new regime of humanitarian intervention. It also explores the historical continuities between the new experimental humanitarianism and an earlier regime of public health dominated by the Rockefeller Foundation. The resurgence of medical humanitarianism, it is argued, is closely connected to the decline of the postcolonial developmental state.

‘Suffer Little Children’: Reading responses to Aboriginal disadvantage with Sade

Joanne Faulker (University of New South Wales)

In recent years — and especially since the tabling of *Bringing Them Home* in 1997 — Aboriginal disadvantage has come to be most readily and sympathetically viewed through the figure of the wounded Aboriginal child. This paper considers the ascendancy of the child as emblem of indigenous suffering in relation to the demands placed upon this arena by white colonial subjectivity and the peculiarities of Australian understandings of nationhood in relation to ‘the child.’ Specifically, the paper argues that the child figure as a locus of indigenous suffering fosters white sympathy successfully, while also suppressing white guilt; such that, far from intervening in Aboriginal disadvantage, we have even seen indigenous affairs degenerate through an investment in the wounded child.

In order to explore this idea, Sade’s account of the universal exchangeability of individuals will be brought into dialogue with Rousseau’s account of pity, through which, it is conventionally understood, sympathy is promoted. In the light of Sade’s critical account of sympathy and the role of testimony in

Justine, what lessons might we draw about the limits of the child figure in promoting self-determination for indigenous people? And does it go too far to suggest that this figure even enables white Australians to derive a pleasure from Aboriginal suffering, albeit in 'good conscience'?

"Refusing to Shut Down the Political in the Name of Good Governance": Practices of Resistance in "Humanitarian Times"

Kiran Grewal (Australian Catholic University)

Vasuki Nesiah (2009) has argued that the interventionist mode of humanitarianism we see today has been legitimated and facilitated through the simultaneous appeal to ethics and expertise. This is powerfully illustrated in a context like Kosovo where an ethical imperative was invoked to justify military intervention while the subsequent international administration approached the (re)establishment of democracy and human rights as a series of technical problems to be solved by experts. With issues of democracy and justice reduced to institution-building and good governance, what scope is there for the articulation of a radical social justice politics in post-conflict societies? It is this question that I wish to explore in this paper. Fast-forwarding a decade from Kosovo to another post-conflict site – Sri Lanka – this paper highlights both the obstacles to more progressive social change produced through humanitarian discourse and practice as well as potential sites for resistance and subversion. In particular I seek to explore the tension hinted at in the title of this paper (taken and slightly adapted from a lecture given by Nesiah in 2013), using a Rancièrian (1999) conceptualization of 'police' and 'politics'.

Victims, targeted governance and urban securitisation: the humanitarian optics of insecurity in Latin American cities.

Michael Humphrey (University of Sydney) & **Estela Valverde** (Macquarie University)

This paper explores the humanitarian optics of urban securitisation in Latin America where 41 of the top 50 most violent cities in the world are found. It argues that the logics of neoliberal urbanism and urban securitisation place the protection of the de-politicised suffering body at their core. Reducing crime and managing the pervasive fear of becoming a victim of violent crime are key issues for successful neoliberal urban development. Cities become fragmented into safe and unsafe spaces reinforced by uneven development and security policies that justify the intensification of militarized policing to make some residents feel safer and promote precautionary behaviour. Pessimistically urban governance becomes an exercise in managing security risks rather than producing legal order for everyone or enhancing the 'right to the city' (Lefebvre 1968). 'Targeted governance' consists of governing the security and safety of people, places and activities through risk technologies (Valverde 2003). Through targeted governance individuals, communities and space are disaggregated into clusters of risk factors resulting in differentiated security strategies. Both wealthy and poorer urban residents are encouraged to know, manage and monitor risks to their safety although with quite different social and economic benefits. In middle class urban spaces identified as safe for people and business investment, urban planning for BIDS (Business Investment Districts) and citizen security policies promoting civic culture are implemented to reduce risk in conjunction with self-managing strategies of employing private security, living in gated communities and joining community organisations. In spaces categorised as dangerous community vigilance is accompanied by militarized policing targeting criminalized social categories – e.g. youth. While targeted governance represents a retreat from the totalizing ambitions of social control the incessant demand for more detailed information through surveillance to assess risk revives the abandoned hope for totalizing control. Urban securitisation reveals how the humanitarian optic has led to urban governance strategies aimed at managing individual social predicaments through risk factors

rather than a political vision to change them. The paper draws on case studies from Bogotá, Caracas and Mexico City.

The Ideology of Celebrity Humanitarianism

Ilan Kapoor (York University, Toronto, Canada)

I argue that celebrity humanitarianism legitimates late liberal capitalism and global inequality. Drawing on Slavoj Žižek, I show that celebrity charity work is deeply tainted and ideological. Its altruistic pretensions are belied by several accompaniments: its tendency to promote both the celebrity's brand and the image of the 'caring' (Western) nation; its entrenchment in a marketing and promotion machine that helps advance corporate capitalism and rationalizes the very global inequality it seeks to redress; its support to a 'post-democratic' liberal political system that is outwardly democratic and populist, yet, for all intents and purposes, conducted by unaccountable elites; and its use and abuse of the 'Third World', making Africa, in particular, a background for First World hero-worship and a dumping ground for humanitarian ideals and fantasies. But I also underscore Žižek's important point about our own complicity in this ideological work: as audience members and fans, or indeed even as detractors or critics, we too easily carry on our lives, consoled that someone is doing the charity work for us, just as long as we don't have to.

The Subjects of Humanitarianism in the Contemporary Age

Mithilesh Kumar (University of Western Sydney)

Who is the new subject of humanitarianism? Or in another words, how does the new 'spirit' of humanitarianism both by the state, international agencies and private donors are creating new subjects or non-subjects? When did the discourse around humanitarianism changed from providing aid to impoverished zones turned into a discourse of crisis? What have been the changes in the parameters to identify the sites of humanitarian crisis? What are the mechanisms through which the humanitarian aid is provided to those sites? What are the networks of political and social organizations are created and nurtured through those mechanisms and what are the form and content of these networks with the nation-state? How do they inform our understanding of sovereignty and borders? These are some of the questions that will be addressed in the paper through the study of postcolonial India. The study will engage with the evolution and development of humanitarianism through the period of planning, "Green Revolution" and extend it to the period of liberalization undertaken by the Indian state since the 1990s. The study will also undertake the investigation of "Millennium Development Goals" as envisaged by the UN and the resultant policy and political changes that it has caused.

Border security, religious messaging and humanitarian governance in the Indonesian context.

Anne McNevin (Monash University)

Humanitarian ethics are increasingly provided as justifications for punitive border policing against unwanted migrants (saving lives at sea, in the desert and so on). This paper investigates the cultivation of similarly counter-intuitive ethical concerns that are integrated into migration management in the Indonesian context. Specifically, I inquire into a public communication campaign funded by Australia and administered by the IOM as part of a regional border policing strategy. The campaign promotes religious (Islamic and Christian) messaging against the provision of assistance to asylum seekers attempting to transit from Indonesia to Australia. The ethics at stake are not so much about saving lives as reversing

religious injunctions to save. Reporting on recent fieldwork in Indonesian villages where the campaigns were run, this paper reflects on ethical and religious narratives in the Indonesian context and their connection to a broader humanitarian governance project tied to border security. I ask whether this broader project can be linked to the cultivation of distinct but resonant ethics in contexts that do not necessarily share Christian/secular foundations for humanitarianism.

Self-regulation by/of Humanitarian organisations: from Geneva to Yangon

Gabrielle Simm (Macquarie University and UNSW)

Humanitarian organisations, such as non-government organisations (NGOs), United Nations (UN) agencies, and the Red Cross and Red Crescent movement, aim to save lives, alleviate suffering and maintain human dignity in armed conflict and disaster response. Yet what happens if humanitarian workers harm or exploit the very people they are supposed to help? What if the aid they deliver is inappropriate or does not reach its intended destination due to corruption or mismanagement? Donor governments usually impose strict conditions and reporting requirements when granting aid to NGOs, but what rights do people affected by conflict and disaster have to hold humanitarian workers to account?

This paper aims to explore new non-legal initiatives for holding humanitarian workers accountable to people affected by conflict and disaster. The international law on humanitarian aid is often regarded as a sparse framework which permits donors great freedom in how they deliver aid and fails to recognise non-state bodies, such as NGOs, as subjects of international law. Informed by interviews with policy-makers and practitioners in local and international NGOs, peak bodies, the Red Cross and donors in Geneva, Yangon and Canberra, this paper analyses current initiatives for self-regulation by/of humanitarian organisations.

Humanitarianism and Beyond: the Pasts and Futures of Care

Miriam Ticktin (New School for Social Research, New York, USA)

This talk will explore the transformation of forms of political care, from government of the social, to humanitarian government, to the recent extension of humanitarian infrastructures and logics to the non-human. It will ask if this latest transformation means that there is an extension of the category of humanity itself, or if there is some other collectivity in formation. More broadly, it inquires into the futures of humanitarianism, and other politically engaged forms of care.

The Pragmatics of Law in Humanitarian Government: Managing Postcolonial Suffering

Sonja Van Wichelen (University of Western Sydney) & **Marc De Leeuw** (UNSW)

On various levels, globalized humanitarianism is experiencing criticism and rejection from the Global South. Whether it concerns recipient countries of aid increasingly critiquing the way aid is being administered, African countries showing preference to trade with China because there are no humanitarian strings attached, or more generally, “Muslim” or “Asian” perspectives proposing alternative visions of humanitarianism detached from a perceived Euro-American and Christian influence. However, it is not only the postcolony that is rejecting humanitarian principles as defined and signed by nations in international conventions and treaties. Despite (or in tandem with) a continued upholding of international human rights, some countries in the Euro-American world, including its antipodes like Australia, are structurally attempting to “unsign” to their international humanitarian

obligations. Debates on boat refugees, citizenship testing, detention centers, and off-shore processing give evidence of a nervous relation between the nation-state and international legal bodies.

The Global North, then, is rejecting humanitarianism too, and does this by actively seeking ways to circumvent European or international law. In this paper we explore three suppositions. First, we argue that the Global North's rejection of humanitarianism should be placed in the empirical realities of changing global economies that place the Global North in conditions much like the Global South. Second, in abating the weakness and losses of a western modernity (wounded by economic crisis, ethnic conflict and xenophobia, urban violence, precarious labor markets, institutional corruption, and so on), nation-states respond by closing their borders. Third, in legitimating their practices, new justifications are articulated based on cultural (rather than socio-political) and humanitarian (as anti-political) designs; designs that testify to the very crisis of liberalism stuck between the waning nation-state in neoliberal globality and a growing humanitarian governance on the other.

Lethal Warning

Eyal Weizman (Princeton University, New Jersey, USA)

On the night of January 9, 2009, the Salha family were sleeping, and Gaza was under attack. They were woken by a loud bang at 3am: a missile, fired at the house, entered through the roof, and landed in one of the rooms. What the family did not know was that this was a warning. From that moment of impact, they had just three minutes before the house would be destroyed. After moments of terrified confusion they began to leave. A first group managed to escape but as the second group reached the bottom of the stairs, a bomb struck the building, killing six of them: Randa, 34; Fatma, 22; Diya, 13; Rana, 12; Baha, 7; and Rola, 1. These are the findings of an investigation, one of several produced for a UN inquiry into drone strikes by *Forensic Architecture* - a project based at the Centre for Research Architecture at Goldsmiths, University of London. We interviewed the surviving members of the Salha family in Gaza by satellite link from Al Jazeera's London offices, and built a 3D computer model of their home with them. Our work was an attempt to reconstruct what happened between the warning shot and the lethal shot. The architectural model provided an aid for the recollection of events obscured by time and trauma. It was evidence intended to counter the Israeli Army's version of the event and the legitimacy of its "lawfare". In this keynote address, Eyal Weizman will discuss Israel's use of "lethal warnings" in Gaza, and the work *Forensic Architecture*.

'State Phobia': Interventionist Humanitarianism and the Post-Colonial State

Jessica Whyte (University of Western Sydney)

In his 1978-79 lecture course *The Birth of Biopolitics*, Michel Foucault highlights the contemporary prevalence of what he refers to as "state-phobia", a key element of which is the belief in a continuity between various state forms—the welfare state and the totalitarian state for instance. This 'state phobia', Foucault argues, is insufficiently critical about itself and its provenance, which he traces to neoliberal thought of the 1930s and 40s. "All those who share in the great state phobia should know that they are following the direction of the wind", he writes. While Foucault singles out the Austrian neoliberals and Soviet dissidents as important vectors of this state-phobia, this paper will examine another vector that Foucault does not mention: the new generation of activist humanitarian organizations which, throughout the 1970s and 1980s, challenged the principle of national sovereignty. In opposition to the anti-colonial nationalism of the previous decade, members of the Médecins Sans Frontières spin-off Liberte Sans Frontières, launched an attack on the anti-colonial privileging of self-determination and national sovereignty over individual rights. Moreover, they developed a critique of

Third-Worldism that rested on the assimilation of the postcolonial state to the paradigm of ‘totalitarianism’; postcolonial states were portrayed not as weak states subjected to continuing neocolonial exploitation but as excessively strong states whose powers were inadequately limited by law and human rights. This paper examines the ‘elective affinities’ between the anti-Third worldist assault on the post-colonial state, and the neoliberal economic policies that came to prominence in the same period.

Humanitarianism as a Restitutive Sentiment: Lost Objects and the Politics of Redress
Magdalena Zolkos (Australian Catholic University)

The enactment of restitutive measures in response to population displacement caused by mass violence and conflict, has unfolded at the conjunction of humanitarianism and transitional justice. As material restitution has become the paradigmatic framework for addressing housing, land, and property issues in post-conflict settings, in particular, though not exclusively, in Bosnia, South Africa, Timor-Leste and Iraq, it has also indicated an agenda expansion from (i) the provision of immediate humanitarian relief to refugees and internally displaced persons, to (ii) engagement in remedial, redressive and restorative measures of justice. Inscribed within Durkheim’s dichotomy of the repressive law and the restitutive law (in *Division of Labour in Society* (1893) he describes the latter as “[restoration] of matters to their former status, [and] disturbed relationships to their normal form”), international responses to forced displacement have also drawn from and relied on the Durkheimian assumption that restitution is central to the emergence of different kinds of sociality, thus engendering politics of redress as a venue for the articulation of humanitarian sentiments. Drawing from the (post-)Kleinian notion of restitution as a successful containment of aggression, and from Derrida’s reading of substitutive, preservative and restitutive desires in Rousseau (as a chain of signifiers whose meaning is forever differed), I direct a critical light at the humanitarian impulse to “right wrongs” through the symbolic and material restitution of lost objects. I argue that the “restitutive desire” animating humanitarian attempts to not only provide relief, but also redress, in post-conflict displacement is faced with an irreconcilable tension between, on the one hand, its aim to fill in for, or re-found, the lost object, and, on the other hand, its ambition to intervene in and transform the conditions (including property relations) that prevailed before the displacement. The focus on material and symbolic restitution provides a unique optic through which the liberal humanitarian formation of the suffering subject can be explored and problematized.

Bios

Ilia Antenucci is a Phd Candidate at the Institute for Culture and Society, University of Western Sydney. You can reach her at ilia.antenucci2@gmail.com

Simone Bignall is Vice-Chancellor's Research Fellow and Lecturer in philosophy at the University of New South Wales. She is the author of *Postcolonial Agency: Critique and Constructivism* (Edinburgh 2010/2011). She is co-editor of *Deleuze and the Postcolonial* (with Paul Patton; Edinburgh 2010); of *Agamben and Colonialism* (with Marcelo Svirsky; Edinburgh 2012), and of *Deleuze and Pragmatism* (with Sean Bowden and Paul Patton, Routledge 2014). She is currently completing a project titled *Excolonialism: Ethics after Enjoyment*.

Melinda Cooper holds an ARC Future Fellowship and is based in the Department of Sociology and Social Policy at the University of Sydney. She is the author of *Life as Surplus* (Washington University Press 2008) and *Clinical Labor: Human Research Subjects and Tissue Donors in the Global Bioeconomy* (Duke University Press 2014) with Catherine Waldby.

Marc De Leeuw is a Senior Lecturer at the Law School of the University of New South Wales. He holds a PhD in Philosophy from the University for Humanistic Studies in Utrecht and a MA (with honours) in Political Sciences, History, and Comparative Literature from the Free University in Berlin. Before coming to UNSW he lectured philosophy at Macquarie University (2011-12) and was a Junior Visiting Fellow at the Center for Cultural Sociology at Yale University (2008-10), New Haven. His work engages both with the so-called continental and analytical traditions while focusing on questions of human agency, epistemological practices and ethics. His projects are often interdisciplinary and examine the intersection between the ethico-political and moral-legal fields.

Joanne Faulkner is an ARC DECRA Fellow in philosophy at the University of NSW. She is the author of *The Importance of Being Innocent* (Cambridge UP, 2011) and *Dead Letters to Nietzsche* (Ohio UP, 2010), and Chair of the Australasian Society for Continental Philosophy. She is presently working on a book manuscript with the working title 'Young and Free': [post]colonial ontologies of child-hood, memory, and history in Australia.

Kiran Grewal is a senior research fellow at the Institute for Social Justice, Australian Catholic University. Her areas of research interest include postcolonial and feminist legal theory, international criminal justice and the relationship between international legal regimes and local activism in post-conflict settings. Prior to joining ACU, Kiran has worked as a lecturer in human rights at the University of Sydney, as a researcher at Amnesty International and the UN Special Court for Sierra Leone and as a litigation lawyer in Sydney, specializing in administrative and immigration law. Most recently Kiran has been working as research manager on a three-year EU-funded project working on torture prevention with the Sri Lankan and Nepali armed forces and police.

Michael Humphrey holds a Chair in Sociology at the Department of Sociology and Social Policy at the University of Sydney. He has previously held academic appointments at the University of New South Wales, Macquarie University and the University of Western Sydney in the fields of anthropology, sociology and politics. He has published widely on the themes of Islam in the West; the Lebanese diaspora; social relations of globalisation; war, political violence and terrorism; human rights, reconciliation and transitional justice; violence and urban securitisation. He has undertaken extensive field research into the impact of political violence on individuals and societies focusing on humanitarian

and human rights issues including Argentina, Uruguay, Lebanon, Jordan, South Africa, Pakistan, Sri Lanka and Bosnia. His main publications are *Islam, Multiculturalism & Transnationalism: from the Lebanese Diaspora*, IB Tauris (1998) and *The Politics of Atrocity and Reconciliation: from terror to trauma*, Routledge (2002). He is currently working on a book with Estela Valverde entitled *Amnesty and Transitional Justice: the judicialisation of politics for* (Intersentia 2014). Email: michael.humphrey@sydney.edu.au

Ilan Kapoor is a Professor of Critical Development Studies at the Faculty of Environmental Studies, York University. He teaches in the area of global development and environmental politics, and his research focuses on postcolonial theory and politics, participatory development and democracy, and more recently, ideology critique. He is the author of *The Postcolonial Politics of Development* (Routledge 2008), and more recently, *Celebrity Humanitarianism: The Ideology of Global Charity* (Routledge 2013). He is currently writing a book on psychoanalysis and development.

Mithilesh Kumar is a PhD Candidate at the Institute for Culture and Society, University of Western Sydney. His research interests are in the field of political economy and political theory.

Anne McNevin is Lecturer in Politics and International Relations at Monash University. She has research interests in the contemporary transformation of sovereignty, citizenship and political community with a particular focus on displacement, borders, humanitarian governance and the global governance of migration. Anne is author of *Contesting Citizenship: Irregular Migrants and New Frontiers of the Political* (Columbia UP, 2011) and assistant editor of *Citizenship Studies*. Her most recent articles appear in *Security Dialogue* (on the Geopolitics of Border Security from an Indonesian vantage point) and *Millennium* (on theorising the claims of irregular migrants).

Gabrielle Simm is a Lecturer at Macquarie Law School and a Visiting Fellow at the Australian Human Rights Centre, UNSW Law. Her research interests are in international law, migration and refugee law, and regulatory and critical legal theory. Her book *Sex in Peace Operations* was published by Cambridge University Press in 2013. She is currently working on a research project on International Disaster Law in the Asia-Pacific region. She has taught law at UNSW, the Australian National University and the University of British Columbia. Prior to commencing her PhD, she worked as an international lawyer at the Department of Foreign Affairs and Trade and the Attorney-General's Department in Canberra. She has also worked as a refugee lawyer at Victoria Legal Aid and in a voluntary capacity at the Refugee & Immigration Legal Service in Melbourne.

Miriam Ticktin is Associate Professor of Anthropology at the New School for Social Research in New York City, and co-director of the Zolberg Institute on Migration and Mobility. She is the author of *Casualties of Care: Immigration and the Politics of Humanitarianism in France* (University of California Press, 2011) and co-editor (with Ilana Feldman) of *In the Name of Humanity: the Government of Threat and Care* (Duke University Press, 2010), along with various other articles and book chapters. She is a founding editor of the journal *Humanity: An International Journal of Human Rights, Humanitarianism and Development*.

Estela Valverde completed her tertiary studies in Australia with a PhD in Spanish and Latin American Studies. Her career has centred around the development and implementation of Spanish and Latin American programs and interpreting and translation courses in different universities. The promotion of languages other than English in Australia has been one of her passions, that prompted her to direct three important governmental research projects and inspired her to fund the Language for Export Research Centre. She has promoted international academic exchanges and has herself been a Visiting

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